

# Teesara Kadam

*Jainism Reader III*



॥ Aacharya Shree Vidyaasaagarjiy Namah ॥

*Inspired by*  
*Munishree Kshamaasaagarji*  
*whose blessings make everything possible*

**TEESARA KADAM**

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शुभो जरीहंताणं  
शुभो सिद्धाणं  
शुभो आश्रियाणं  
शुभो उवज्जायाणं  
शुभो तेसं सब्ब सादूणं

# **NNAMOKAAR MANTR (NM)**

## **PANCH-PARMESHTHI**

NM is an eternal mantr and the origin of innumerable mantras in existence today.

NM was written in Praakrit language by Ach. Pushpdant (VNS 633-663) (106 A.D.) The mantr has thirty five seed letters.

NM states five supreme entities - the Panch-Parmeshthi. Those who are supreme in state and qualities of the soul are known as Parmeshthi. They are- 1.Arihant 2.Siddh / Asharini 3.Aachaarya 4.Upaadhyaya 5.Saadhu / Muni. Initials of these Parmeshthi form the mantr AUM (A+A+Aa+U+M).

NM is chanted to minimize undesirable effects of improper actions in previous births and to initiate mindful vision.

How to chant NM :-

Breathe in with 'Nnamo Arihantaanam'. Breathe out with 'Nnamo Siddhaanam'.

Breathe in with 'Nnamo Aaryiyaanam'. Breathe out with 'Nnamo Uvajjhaayaanam'.

Breathe in with 'Nnamo Loe'. Breathe out with 'Savva Saahunnam'.

Chanting NM nine times this way completes 27 breaths. This act is known as Kaayotsarg.

*I begin my day with Nnamokaar Mantr and worship the Panch Parmeshthi.*

# DEV - SHAASTR - GURU

## Dev

Dev is an Arihant who is Veetraagi, Sarvajn and Hitopadeshi, worshipped as Teerthankar. Veetraagi means pure soul, devoid of attachments and having 46 unique attributes. Sarvajn is omniscient having complete knowledge of the nature of soul and all substances. Hitopadeshi is one whose preaching benefits all beings. Arihant and Siddha are the Dev ('Dev' here refers to Omniscients. It is also used for the heavenly beings who are not Omniscients). All Arihant finally attain the state of Moksh as Siddh having 8 unique attributes.

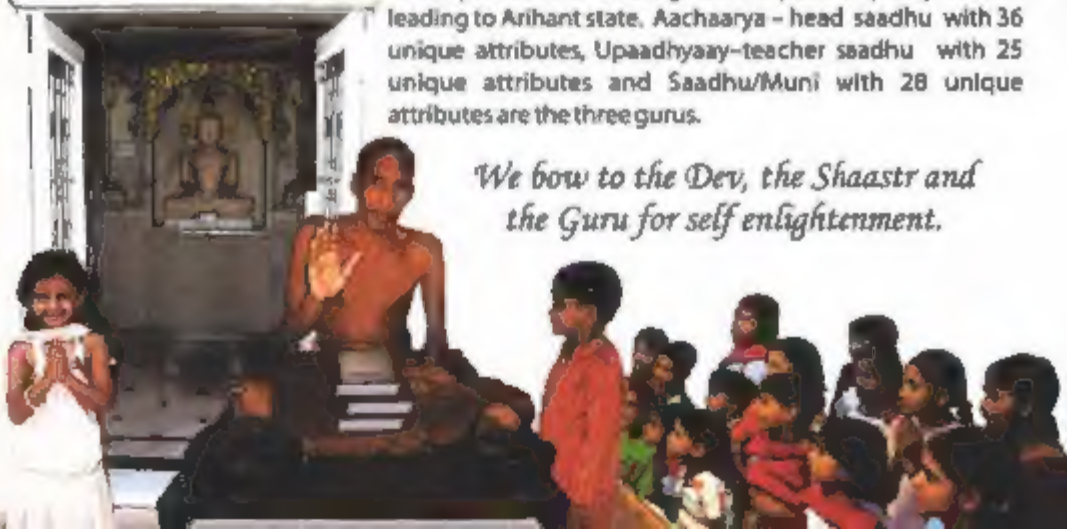
## Shaastr

Shaastr are the scriptures. They comprise compilations of the speech of Arihant. They are also known as Jinvaani, Granth, Aagam, Shrut. Written words are enlightening and doing welfare of all. Shaastr elaborate the nature of reality and virtues of the soul.

## Guru

Guru are saadhu or muni devoid of all possessions walking on the path of purity of soul leading to Arihant state. Aachaarya - head saadhu with 36 unique attributes, Upaadhyay - teacher saadhu with 25 unique attributes and Saadhu/Muni with 28 unique attributes are the three gurus.

*We bow to the Dev, the Shaastr and the Guru for self enlightenment.*





# ATTRIBUTES OF DEV

## Arihant Dev

**46 unique attributes of Arihant Dev**  
Teerthanakar

**10 attributes since birth** : Magnificent form, pleasant odor, sweat less, excretion-less, pleasant speech, matchless strength, white blood, 1008 auspicious marks, proportionate body, and highly strong bone structure.

**10 attributes of omniscient stage** : No drought and famine surrounding 800 miles of Arihant, walk inches above the ground, face simultaneously visible from all four directions, violence-free surrounding, obstacle-free walk-way, doesn't need food, master of all subjects, no further growth of nails and hair, non blinking eyelids, and shadow-less body.

**14 attributes by heavenly beings** : Translation of the Divine sound of Arihant (Divya-dhwani) into 18 main languages and 700 dialects, trees blossoming with leaves, flowers and fruits of all seasons at the same time, gentle wind blowing away the dust, cruel animals give up enmity, clean ground shining like nitrox, scented rain showers, thriving farms, joyful ambience, cool breeze, plentiful water in wells and lakes, cloud-less sky, no illness, the wheel called dharm-chakr, fifty six golden lotus appear at walk-steps of Arihant.

**8 Praatihaaryas** : the eight auspicious emblems. At the stage of attainment of absolute knowledge, heavenly beings create eight Praatihaaryas, which display grandeur of Arihant. They are : 1. Ashok Tree 2. Three canopy one above other over Arihant's head 3. Jewelled throne for seating 4. Divya dhwani The Divine sound of AUM 5. Pleasant music from drum-like instrument 'dumdubhi' 6. Flower showers 7. Halo all around the form of Arihant 8. Sixty four 'chawars' swing.

**4 Infinites** : Boundless Knowledge, Perception, Bliss, and Power known as the 'Anant chatushtay'.

## Siddh

**8 unique attributes of Siddh**

**1-4**, Siddh soul has Absolute purity, Infinite knowledge, Infinite perception, Infinite bliss.

**5**, Siddh soul is in equilibrium, not heavy like iron dropping on ground, nor light like cotton flying wherever.

**6**, Siddh soul is neither obstructed by anything nor does it become obstruction for anything.

**7**, Siddh soul is not contained in any body.

**8**, Siddh soul is devoid of birth and death forever.



*We bow to Arihant and Siddh and affirm to gain their qualities by visit to Mandir daily.*

# FIVE KALYAANNAKS OF TEERTHANKAR

Teerthankar are the supreme kind of Arihant Dev, who establish the Dham. Celebrations of five major events of their life are known as Kalyaannaks, literally meaning events causing benevolence of entire universe.

## 1. Garbh Kalyaannak : Celebration of Conception

This celebration took place when the soul of Teerthankar conceived in mother's womb. Heavenly beings created a beautiful city where the birth took place. They showered jewels in the morning, afternoon and evening for six months before and nine months after the conception. At night mother dreamt of sixteen objects, each of which interpreted an unique grandeur of the Teerthankar to be born. This occasion is celebrated even in present day Jainism.

**Elephant**  
Insignificantly high Dham

**Bull**  
Fruitful and prosperous

**Lion**  
Strong and powerful

Five diagrams pointing  
towards walls on which  
**Gaj Lakshmi**  
(Gaj Lakshmi garland)  
on Kalyan Moni

**Two Garlands**  
With preparation of  
Garlands

**Full Moon**  
Peace in the World

**Bright Sun**  
Destruction of darkness  
of delusion

**Two Kalesh**  
Exorcism by 21 feet



**Fish Couple**  
Famously handsome

**Lotus Lake**  
Delight of waddy structure

**Ocean**  
Ocean of Dham

**Throne**  
High sacred throne

**Celestial chariot**  
Overlaid with Dham

**Jewel heap**  
Infinite variety of Dham

**Pillar of clay Naaghnadi**  
(Naag Bhawan)  
Clarity of Dham

**Smokeless Fire**  
Destruction of all Karmas



## 2. Janm Kalyaannak

Celebration of Birth

This celebration took place at the birth of Teerthankar with great joy and splendor. Head of Heavenly beings, Indra took the new-born to Mount Meru on a white majestic Elephant Airaawat, where he along with many others performed abhishek pouring 1008 water kalash of Milky Ocean Ksheer-saagar.

*We celebrate these five Kalyaannak  
with great honor even today for welfare of all.*

## 3. Deeksha Kalyaannak

Celebration of Renunciation

During the kingdom phase, Teerthankar realized the world and its pleasures as mortal and decided to renounce all. Starting the voyage in search of truth and benevolence for all beings. Teerthankar moved to forest for Tap meaning intense meditation. Laukantik dieties from seventh heaven came especially to celebrate this auspicious occasion. In forest on a clean place, Teerthankar shed off clothes & jewels, uprooted all hair (process known as 'Keshlonch'), took muni vow 'deeksha' by chanting 'Namah Siddhebhyah' and undertook extraordinary austerities.





#### 4. Gyaan Kalyaannak

Celebration of Omniscience

Teerthankar attained omniscience through austerity Tap. All the objects of Universe reflected in the omniscient knowledge just like a substance reflecting in mirror. This state is named as Kewal-Gyaani, Kewali, Arihant, Sarvja, Jinendr, Bhagwaan. The Arihant state is devoid of 18 inauspicious attributes like hunger, thirst, illness, sadness, age, etc. Heavenly architect Kuber raised a huge magnificent pavilion known as 'Sarnav-sharann' where the Divya-dhwani of Teerthankar addressed Dharm (the true nature of substance) to innumerable living beings for their wellness.

#### 5. Moksh Kalyaannak

Celebration of Moksh

Teerthankar finally attained Moksh. Thus known as 'Siddh' - the purest state of soul. Body was left behind and by nature - the pure soul travelled in upward direction towards the uppermost boundary of the Lok (Universe) known as Siddh-Shila, beyond which particles don't travel. Siddh is devoid of birth and death. Instead they remain forever young enjoying the blissful state of their pure soul with eight attributes. Heavenly beings cremate the remains (perform agni-samskaar) of Teerthankar's body and perform Pooja.



# SHAASTR

## Beginning

During Samav-sharan of Teerthankar Mahaveer two thousand five hundred and thirty seven years back 557 B.C., divine sound, Divya-dhwani was translated by Gautam Ganndhar (chief disciple of the Teerthankar). Initially this knowledge was passed on verbally by Shrut Kevli (scholars of scriptures) and Aachaaryas to their disciples' memory. As the memorizing power weakened over time, Ach. Dhar-sen (VNS 633-663 106 A.D) ordained Muni Bhootbai and Muni Pushpadant to make written compilation of the knowledge retained in his memory. The first scripture "Shad-khandaagam"" was then written in Prakrit (shaur-sen ) language.

## Classification

There are two major classifications of Shaastr- Ang Pravisht and Ang Baahya  
Ang Pravisht contains translation of Divya-dhwani in 12 sections known as Dwaadashaang Jinvaani. Numerous commentaries made on the contents of these sections by various Aachaaryas for the benefit of common man are called as Ang Baahya scriptures.

Jain scriptures contain the knowledge of all branches of modern education e.g. Philosophy, Law, Psychology, Sociology, Mathematics, Biology, Chemistry, Physics, Astronomy, Astrology, Logic, Cosmology, Geography, Modern Sciences, Medical Science, Genetics, Microbiology.

\*This scripture is still preserved at Mool bhadr, Karra (Gujarat)

*We listen to, read and memorize the Shaastr  
with utmost respect and faith.*



# SHAASTR

## FOUR ANUYOG

The scriptures are also categorized into four groups known as Anuyog, as follows

1. **Shiksha Anuyog** comprises conduct and life  
 2. **Sampradaya Anuyog** comprises of  
 3. **Sampradaya Anuyog** comprises of  
 4. **Sampradaya Anuyog** comprises of

1. **Shiksha Anuyog** comprises  
 2. **Sampradaya Anuyog** comprises  
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 2. **Sampradaya Anuyog** comprises  
 3. **Sampradaya Anuyog** comprises

1. **Shiksha Anuyog** comprises initiation devel-  
 2. **Sampradaya Anuyog** comprises of basic conduct of  
 3. **Sampradaya Anuyog** comprises of

1. **Shiksha Anuyog** comprises  
 2. **Sampradaya Anuyog** comprises  
 3. **Sampradaya Anuyog** comprises

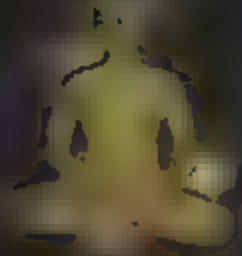
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## FINANCIAL STORY



# HOW TO DO SHAASTR SWAADHYAAY

## STUDYING SCRIPTURES

We must clean our hands and feet, our clothes should not be dirty and choose a quiet clean place for swaadhyay

We begin with the first steps of Jainism books. They generally comprise of four parts Further continue an in-depth study with Prathamaa-nuyog, Charaanaanuyog, Kara-naanuyog, & Dravyaanuyog shaastr resp



We must not engage in other worldly talks nor allow our mind to wander during swaadhyay Concentration of mind is a must in order to understand the subjects.

We always begin swaadhyay with a manqiaacharan in the beginning and kaayotsarg or a Jinvaani stuti towards the end.

We must avoid swaadhyay of difficult shaastr during the hours of eclipse, saamaayik, worldly celebration or mourning, ashtami, chaudas.



# GURU

Gurus are sadhus who walk up on the path of Moksh. They have renounced all pleasures and possessions of the world like money, status, house etc. and are engaged all the time doing Tap, eg. meditating on the soul, gaining knowledge from scriptures, etc.

Not using any kind of clothing, mattress and foot-wear are their unique attributes.

Accepting food (Ahaar) once a day is their unique attribute, in return of their discourse (pravachan). They take only pure (praasak) food served by the devoted followers of Anihant. They accept food only when they find their set condition (adhi) fully met.

Jain saints are uniquely identified by the pichchhu and kamandaku. Pichchhi is self shed peacock feather broom, accepted from devoted Jains. Guru always keep it handy to maintain the vow of Ahimsa. They use it for sweeping the sitting place, scriptures while picking, folding and placing them, and own body while moving from sun to shade

and vice versa to save harm to tiny beings. Kamandaku is a pot for carrying praasak water to be used by sadhu for only washing unclean hands and feet after defecation (shauch) and when entering Mandir, etc.

To protect miniscule beings which multiply in excess during four months of rakty season, they stay at one place. This stay is called Chaaturmaas.

They renounce use of all vehicle-kinds for all purposes, to protect small living beings. This is why they are not seen outside india.

Sleeping on clean land / wooden flat is their unique attribute.

Rooting out all hair only by hand is their unique attribute. They never use any shaving appliance.

Female Gurus are known as Aaryikaas. White saree cladding, and taking food in sitting posture are their unique attributes.

Acharaya, Upadhyay and Sadhu are the Guru. They all are full of virtues.



# ATTRIBUTES OF GURU

## Aachaarya

### 36 unique attributes of Aachaarya

**12 Tap'** - doing upwaas, eating less than required, taking a specific vow (vidhi) before taking food, leaving one or many taste forms (salt, sugar, ghee, oil, milk, curd, fruits & vegetables), staying and sleeping alone, taking self-punishment for carelessness in observing vows, reverence for Dev, Shaastr and Guru, serving other saadhvi when ill, studying Shaastr, non-attachment towards own body, meditating on own soul.

### 10 Dharm -

Uttam Kshama - forgiveness for all  
Uttam Maardav - giving up ego  
Uttam Arjav - being simple and deceit-less  
Uttam Shauch - giving up all greed  
Uttam Satya - truthful  
Uttam Samyam - compassion for all beings and control over impulses

Uttam Tap - rigorous observation of 12 Tap'  
Uttam Tyaag - giving gifts of knowledge and wishes of fearlessness for all  
Uttam Aakinchanya - non-possessiveness  
Uttam Brahm-charya - staying close to the qualities of pure soul and away from bodily desires.

**5 Aachaar** - focusing on the attainment of true perception, true know edge, true conduct, twelve 'tapas' and six essential daily duties.

### 6 Aavashyak (essential daily duties) -

Saamaayik - equanimity towards all  
Stavan - singing praise of virtues of twenty four teerthankars  
Vandana - bowing to Arihant, Siddh and Gurus  
Pratikraman - repenting for mistakes and vowing for amending



**Pratyaakhyaan** resolving for not committing mistakes in future  
**Kasyotsarg** detachment from body.

**3 Gupti** Command over mind, speech and actions.

## Upaadhyay

**25 unique attributes of Upaadhyay**

Muni who has knowledge of 11 'Angs' (compilations from Divya-dhwani) and 14 'Poorv' (divisions of the 12th 'Ang') of Scriptures. At present there is no saadhuj who has this vast knowledge, as 'Ang' scriptures are lost over centuries. Today Muni scholars engaged in learning and teaching of Ang-baahya's scriptures are known as Upaadhyay



**28 unique attributes of Muni / Saadhuj**

**5 great Virtues** Ahimsa, Satya, Achaurya, Brahmcharya and Aparigrah.

**5 Samiti** keeping vigilance for safety of all creatures in activities of walking, speech, consuming food, picking and keeping objects and excreting.

**5 Indriya Vijay** full command over the five sensory organs.

**6 Aavashyak** same as described for aacharya above

**7 others** keshlonch, undad-ness, vow of not bathing, sleeping on ground, vow of not brushing teeth, taking food only in standing posture and lastly accepting food and water only one time a day.



## 22 WINNINGS

### PARISHAH JAI

1. 2 Hunger-Thirst: Muni consumes food and water once a day, or observes fast (Upwaas) tolerating hunger and thirst.
- 3-4 Cold-Heat: Tolerates extremes of cold and heat.
5. Tolerates pain from insect stings and do not shed them.
6. Muni always lives unclothed just like a new-born child.
7. Muni does not relax his vows even in adverse circumstances.
8. Concentrates on purification of soul and stays away from bodily desires.
9. Muni does not mind getting hurt by thorns, etc. during movement.
10. Maintains one posture while seated.
11. Rests only on one side of the body for relaxing at night.
12. Does not irritate even if disrespected.
13. Blesses welfare even for those who try to hurt.
14. Never asks for anything including soil and water for sanitation.
15. Muni keeps coolth for not getting food due to non-matching of set vow (vidhi) days together.
16. Indifferent to diseased and indisposed conditions.
17. Withstands every hardship in way of observing his essential daily duties.
18. Indifferent to body's sweat.
19. Equally treats both good and bad wishers.
20. No pride.
21. Never feels inferior despite condemnations.
22. Muni endures upon the path of moksh despite adverse conditions.



## RESPECTABLE GURUS

### Chaaritr Chakravarti Ach. Shaanti Saagar ji

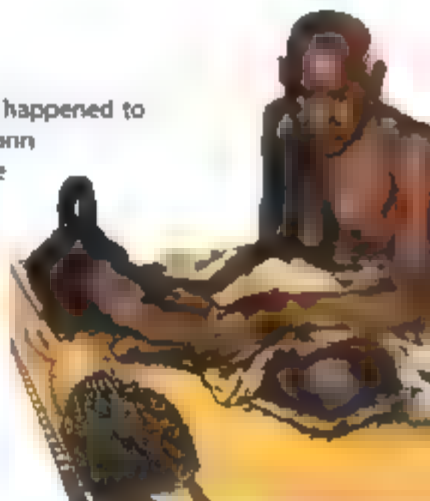
He was the first great aacharya of the 20th century, an exceptional muni with high virtues and heart filled with benevolence. Once he was meditating in a forest cave, when a huge Cobra attempted attack on him. Aacharya fearlessly faced angry red eyes of Cobra and with calm soul smiled and bestowed blessings. This made the attacking Cobra to bow at his feet and withdraw. Peaceful sight of aacharya, achieved from his intense Tap had cooled the furious Cobra.

His contributions are compiled in the book 'Chaaritr Chakravarti'

### Ganesh Prasad Varni ji

Varni ji was born in a non-Jain family. In childhood, he happened to enter a Jain temple where discourse of Padm-Puraan narrating the story of Raam bhagwaan was going on. He listened that Raam ji, a very compassionate soul had taken a vow of not eating at night. The boy Varni wondered if such a simple task could be a factor to become Bhagwaan, and voluntarily started eating before sunset. He emerged as a great scholar of Jain philosophy and followed Jain conduct. Later he took Jain muni deeksha and samaadhi death.

'Meri Jeevan Gaatha' - his autobiography is a source of inspiration for generations.



# MY ESSENTIAL DUTIES

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## Samyam

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of Samyam



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# JAIN FESTIVALS

Jain festivals are auspicious days during which we re-affirm our virtues and practice them.

They are of two kinds: Eternal and Occasion-based.

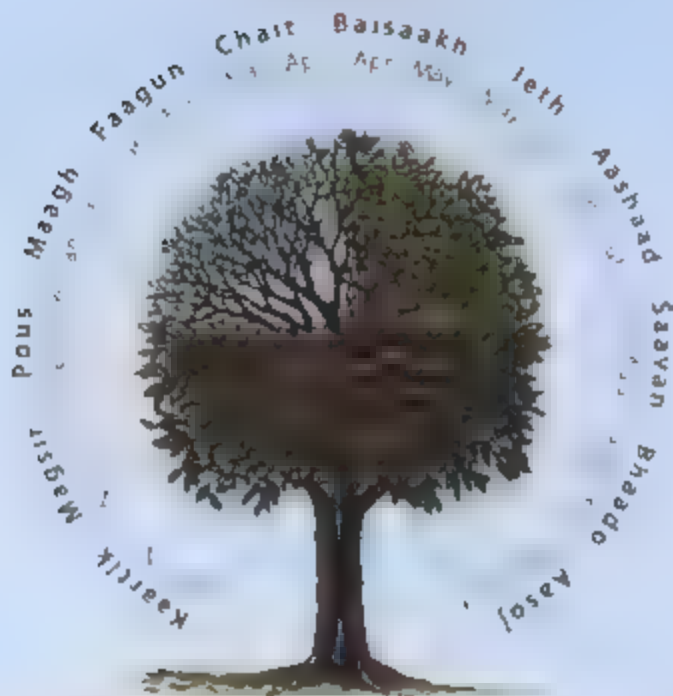
**Eternal festivals** initiate us towards the practice of specific virtues. They are Ashtahnika, Shodash Kaarann, Das Lakshan, Ratnatraya, Ashtami and Chaudas.

**Occasion-based festivals** pertain to events having important historical significance. They are Mahaaveer Jayanti, Ashay Tithiya, Shrut Panchami, Mahavijayanti, Raksha Bandhan, Deepavali etc.

- They are celebrated with Abhishek Poojan, Pradakshina, Vrat, etc.
- Kashaay Vrat is observing the fast by giving up eating in four Kashaay and observing 4 activities. Niyam is the rule of the vrat. Most commonly observed is the moderation of food, travel, sex, etc.
- At special occasions, special care is taken for the observance of the vrats, speech and actions and the regular usage of the elements of the Jain religion.

- • • Festivals are held on specific 'tithis' (days) of the Jain calendar of different 'maas' (months).

# TWELVE MAAS MONTHS



The names of 12 maas as per eastern calendar are: Kartik, Magir, Pous, Maagh, Faagun, Chait, Baisaakh, Jeth, Aashad, Saavan, Bhado and Aaso.

Jain New year begins with the Moksh celebration of Teerth Darshan Mahaveer. This is the no moon day (Amavasya) of Kartik Maas, known as Deepawali. Thus dating in eastern year Nirvaan Samvat 2785 begins with the first day since the moksh of Mahaveer which is 2785.



1000

# ASHTAAHNIKA PARV

Ashtaahnika ji is a major festival appearing three times in a year. It is celebrated during the last eight days of the months Kaartik, Faagun and Aashaad.

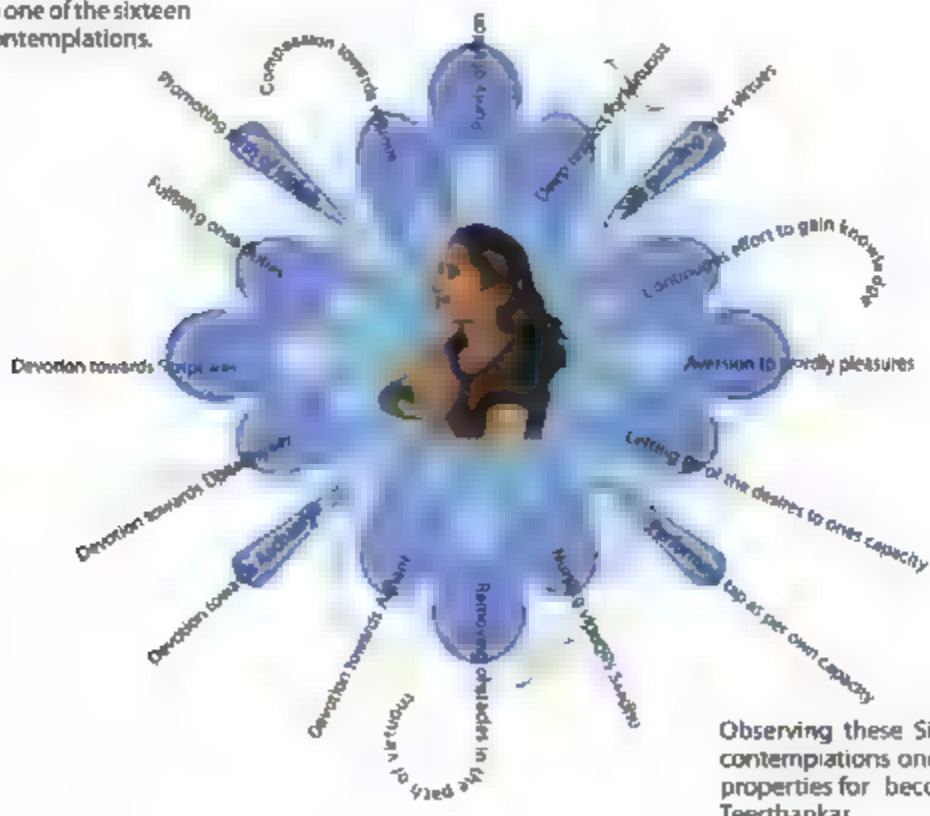


During these auspicious days heavenly beings perform pooja at fifty two naturally formed temples (akrutim jinalay) of Nandeeshwar dweep, the eighth continent according to Jain cosmology. Visualizing this we perform pooja and observe vrat.

# SHODASH-KAARANN PARV

Shodash-kaarann parv is celebrated three times a year during the thirty one days starting from Ekam of Krishn-paksh of the months of Bhaado, Maagh and Chait.

Each day is devoted to one of the sixteen contemplations.

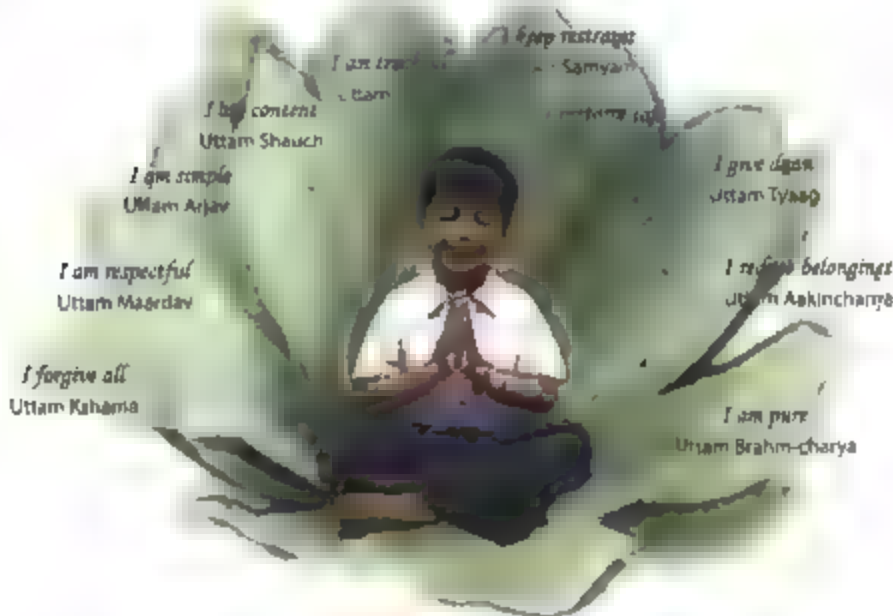


Observing these Sixteen contemplations one gets properties for becoming Teerthankar.

# DAS LAKSHAN PARV

Das Lakshan parv is celebrated three times a year during ten days of shukl-paksh from Panchami till Chaudas in Bhaado, Maagh and Chait.

During these ten days we meditate on the Ten Aspects of Dharm.



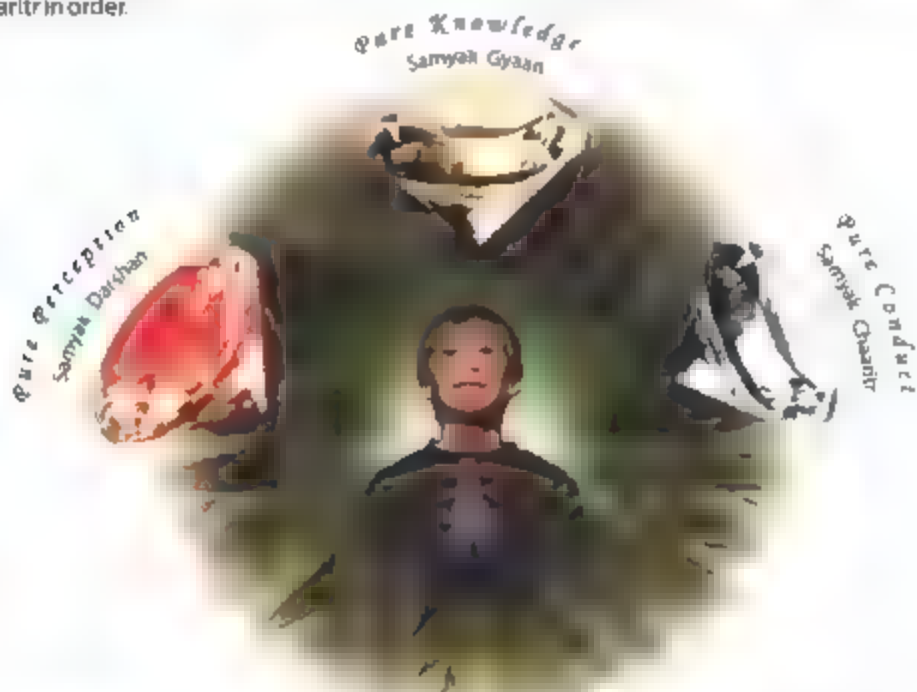
During Das Lakshan ji, Abhishek-Pooja are conducted daily. We do ekaasan or upvaas all these days. Most people combine both. To reaffirm our spiritual knowledge and practice for further growth, we observe limitation of worldly activities. Das Lakshan Parv celebration in Bhaado is most popular because of chaaturmaas.



# RATNATRAYA PARV

Ratnatraya Parv is celebrated three times a year during the three days of Shukl paksh from Teras till Poonnima in the months of Bhaado, Maagh and Chait.

Ratnatray means 'Three spiritual jewels' namely Samyak-darshan, Samyak-Gyaan and Samyak-charitra in order.



During this occasion we reaffirm knowledge and practice of three jewels together comprising the path of Moksh.

# MAHAVEER JAYANTI

Teerthankar Mahaveer Swami was born on Teras of shukl-paksh in Chait maas.

We, being the followers of this last Teerthankar, celebrate his birth-day called Mahaveer Jayanti, with great glory and fervor.

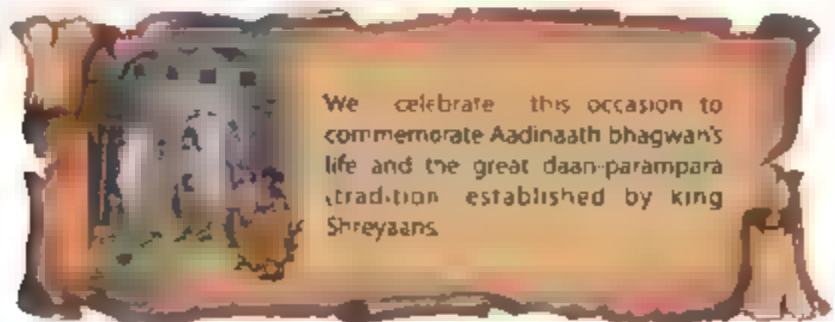
Jains organize a large parade highlighting the values of non-violence.



# AKSHAY TRITIYAA

Akshay Tritiyaa is celebrated on Teej of shukl-paksh in Vaisaakh maas.

'Akshay' means un-ending. On this day king Shreyaans served the first 'ahaar-daan' to Teerthankar Aadinaath, who, after the 'tap' of six months, had not taken ahaar for next six months for want of vidhi. King Shreyaans only was able to recall the procedure of ahaar-daan from his previous birth. After he had served pure "ikshu-ras" the sugarcane juice, the juice in the vessel did not end, despite serving entire kingdom.



# SHRUT PANCHAMI

Shrut Panchami Is celebrated on Panchami of shukl-paksh in Jeth maas. "Shrut" means Shaastr / Jinvaani / Aagam.



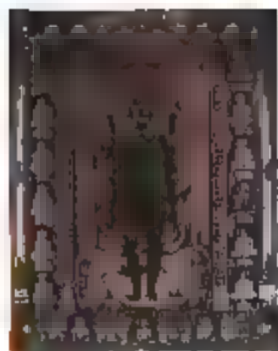
On this day in sixth century A.D the writing of the first great Jain Scripture "Shad-Khandaagam" was accomplished by the students of Ach. Dharsen Swami, namely Muni Pushpadant and Mun Bhootball. We celebrate this auspicious occasion by changing the cloth-cover of scriptures with new ones, duly washed, for protecting them from damage. It is celebrated to recall of the arduous task of writing the scriptures, the only source of true knowledge imparted by Teerthankar, existing till date.



# MUKUT SAPTAMI

Mukut Saptami alias Moksh Saptami, Mukti Saptami is celebrated on Saptami of shukl-paksh in Saavan mass.

On this day Teerthankar Paarshvanaath attained Moksh. We commemorate the great and important story of forgiveness by Paarshwanaath bhagwaan for the cruel acts of Kamath, who continued enmity since past ten births.



Raksha Bandhan is the day of bonding for protection of Dham. It is celebrated on Poonima of shukl-paksh, in Saavan maas.

## RAKSHA BANDHAN

This day holds great historical significance. On this day, Vishnu-kumaa: muni through the extraordinary power gained from his intense Tap, saved 700 strong muni-sangh (group) of Ach. Akampana from being burnt by four cruel ministers ruling Hastinaapur. One of the ministers named Bali had borrowed the kingdom to rule for seven days and performed this cruel act. To commemorate this event we take the vow of protecting our Dham from all adversities by tying a yellow thread known as Raksha Sutra on the objects in Jinaalay and near Guna.



# DEEPAWALI

Deepawali is celebrated on the day of amavasya of Kartik mas.

Around 4.30 a.m. the last Teerthankar Mahaveer attained Moksh / Nirvaan. The same evening, his great disciple Gautam Gandhar attained omniscience. To commemorate these events, in morning we do Pooja of Teerthankar Mahaveer Swami and



offer 'Nirvaan Laddu' symbolic of the ultimate fruit of life, the Moksh, followed by Pooja of Jinvaani in the evening and lighting of houses with Diya (an oil filled earthen cup with wick), to symbolize Gautam Swami attaining Omniscience.



# JAIN TEERTH

A Teerth is a spiritual bridge which helps in crossing ocean of birth and death sufferings.

It is the pilgrimage place where auspicious people uplift their spiritual selves and cleanse inner impurities. Energy levels at the teerth are much higher as many kalyaannaks have taken place there. Meditations by Saadhvis adds to the energy levels of such area. Those who visit teerth are recharged with these energies which further focus their spiritual activities. Teerth are of two kinds: Siddh Kshetr (Nirvaann Kshetr) and Atishay Kshetr.

Visit to a teerth teerth vandana

Popular months of visiting teerth are Asoj and Paungun

We perform teerth vandana (worship) bare foot, respecting whole area as pious. This helps in being aware of every move we make towards the divine place, also taking care of not stepping on insects on our way and charging our bodies with the energy pooled there.

For vandana tourage of the teerth on hills, we plan for the time of returning safely before sunset.

Especially washed clothes are worn, reflecting our pure thoughts.

Reinstating of the virtues and taking vow of not eating and drinking until tourage helps in keeping pure and spiritual thoughts.

Such visits reinforce our spiritual practices and for a time period take our attention away from mind-body stresses and endless worldly desires.

*I take care to maintain the purity and cleanliness of our holy pilgrimage.*





# SIDDH KSHETR

Places from where Teerthankars and other auspicious souls have attained Moksh are known as Navaann Kshetr or Siddh Kshetr. Just before attaining Moksh, light of their enlightened soul spreads in all of universe and the spot where they meditated gets charged with energy. Devendri deity then perform pooja of Moksh kalyaannak and landmarks the spot with his 'Vajr-dand'. Devotees create Charann-chinh (feet symbol) at this spot for remembering the auspicious event.

Kailash Parvat (Tibet) - Teerthankar Rishabhnaathji attained Moksh.

Paavaapuri (Bihar) - Teerthankar Mahaveer attained Moksh.

Champaapurji (Bihar) - Teerthankar Vaasupputya attained Moksh.

Gruhaarji (Gujarat) - Teerthankar Neminaath attained Moksh.

Sammed Shikharji (Bihar) - Remaining twenty Teerthankars attained Moksh.

Other Siddh Kshetrs are Nainagiri (Rishandigiri), Dronngiri, Muktagiri, Sonagiri, Siddhvar-koot, Badwaari, Taaranga, Mathura, Shatrughni, Maangi Tungi, Gajpantha, Oon, Bank of Reva river, Kundalgiri, Kotushila, Kunthaigiri and Paavaagarh.



# ATISHAY KSHETR

Place where either a Teerthankar was born or took deeksha (renunciation of worldly pleasures) or attained omniscience is known as Atishay Kshetr. Places where some miracles have happened are also called Atishay Kshetr.



| Atishay Kshetr       | Garbh Kalyaannak | Janam Kalyaannak   | Tap Kalyaannak | Gyan Kalyaannak  |
|----------------------|------------------|--|----------------|------------------|
| Ayodhya              |                  | Rushabhnaath ji, Ajitnaath ji,<br>Abhinandan naath ji, Sumanganaath ji,<br>Anantnaath ji |                |                  |
| Varanasi             |                  | Suparishwa naath, Paarswa naath ji   |                |                  |
| Srinipuri            |                  | Shreyas naath  |                |                  |
| Chattisrapuri        |                  | Chandraprabh ji  |                |                  |
| Ratnapuri            |                  | Charnnaath ji  |                |                  |
| Shraavasti           |                  | Sambhavanaath ji   |                |                  |
| Koushaambi           |                  | Padmaprabh ji  |                |                  |
| Kampil               |                  | Vimalnaath ji  |                |                  |
| Ahichhat             |                  |  |                | Paarswanaath ji  |
| Hast-naapur          |                  | Shaamnaath ji, Kunthunaath ji, Arahnath ji   |                |                  |
| Shauripur            |                  | Neminaath ji   |                |                  |
| Mulup Pahaad (Bihar) |                  |  |                | Sheeta(naath) ji |

Other Atishay Kshetr (where miracles have taken place) Mahaveer ji, Kha,uraaho, Shravann Belgol, Moolbadri, Chaandkhed, Devgarf, Vamaawa, Ahaar ji, Papaura ji, Thubon ji, Gopacha., Tijaara Mount Abu, Padmpun, Keshariya ji, Choolg ri, Antariksh Paarshwanaath, Kaaranja, Raamtek, Aellora, Karkandu, Beejapur, Bijora Paarshwanaath, etc

# FAMOUS ATISHAY KSHETRA



## Chaandanpur ke mahaveer

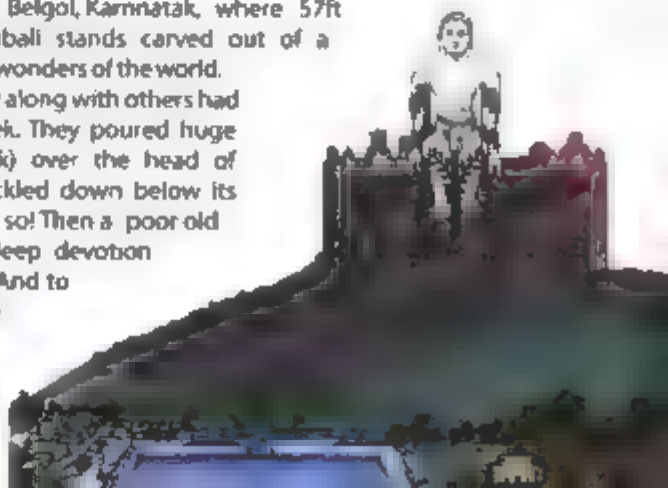
Mahaveer ji atishay kshetr is in Chaandanpur 200Kms from Jaipur, Rajasthan. Once a Gwaala (cow man) found that his cow was emptying her milk before returning. He followed the cow to jungle and saw that the cow's milk gets poured by itself



on a hill-top. He dug the hill and to his amazement an idol of Mahaveer bhagwaan emerged. With deep respect he placed the idol in his hut. Later Jain community decided to build a Temple for this idol. Cart carrying the idol would not move until getting pushed by this gwaala. This glorifies the value of devotion.

## Gommateshwar Bahubali

This Atishay Kshetr is at Shravan Belgol, Karnnatak, where 57ft high idol of Gommateshwar Baahubali stands carved out of a single rock and is among one of the wonders of the world. On its completion King Chamundraay along with others had arrived to perform the first Abhishek. They poured huge amount of 'Jal' (water for abhishek) over the head of Baahubali Idol, but not a drop trickled down below its shoulders. Everyone wondered why so! Then a poor old lady with a ten year old boy in deep devotion requested to perform the abhishek. And to every-body's astonishment the water started flowing down the shoulders bathing the idol in totality signifying the importance of ego-less ness.



# SIGNIFICANT STORIES

## **Teerthankar Aadinaath**

This first teerthankar while in muni stage, after six months of deep meditation in the forest, visited nearby town Hastinaapur for ahaar. He had vowed (vidhi) that he will take ahaar only when he sees a bullock with a block of gud (jaggery) held on his horns; which was not met until next six months. Reason for the delayed match of vidhi goes back to his previous birth as a farmer. One day after returning from farming, when he tied his Oxen in stal, he served them with food and water but forgot to untie their mouths. The oxen suffered hunger and thirst for six hours despite seeing the food before them. When the ahaar-vidhi matched, muni Aadinaath received his first ahaar after one full year of fast from the hands of king Shreyans.

## **Teerthankar Neminaath**

While a prince, Nemi was going for wedding Rajul. As procession was about to reach the wedding place, Nemi heard mournful voices of cattle. Nemi questioned his chariot driver 'Krishnn'. Krishnn replied that the cattle will be killed for the feast of the guests. Nemi's heart deeply mourned at such massive cruelty, and considering himself to be its reason, left the procession, renounced the kingdom and the worldly pleasures and moved to forest for Tap. He became the 22nd Teerthankar of present era.





## Teerthankar Paarshwanaath

Ten birth before, his name was Marubhuti and Kamathh was his brother. Due to unchaste behaviour of Kamathh towards wife of Marubhuti, the king outcasted him. Marubhuti however tried to make even with Kamathh, who, instead revenged by throwing a heavy rock which killed him. The violent revenge by Kamathh continued for ten life-times. Marubhuti's soul kept on gaining virtues by forgiveness in every birth, which made him take birth

as Paarshwanaath. A dying snake couple became heavenly beings Dharnendr and Padmaawati owing to hearing Nnamokaar Mantr from prince Parshwanaath. The soul of Kamathh who was now a heavenly being continued his vengeance by throwing rocks, snow balls, fire balls, thunder and flooding the meditating Muni Paarshwanaath. Dharnendr spread his cobra hood, and Padmaavati lifted his 'lap' platform, protecting him. Amid all, Paarshwanath attained omniscience. Now deeply regretting his acts, Kamathh's being got enlightened and followed him at the path of Moksh.

## Teerthankar Mahaaveer

In a previous birth, when as a wild man (Bheel) he listened to a Jain muni and aspired to take some vows, muni counselled him to give up meat eating. This being his livelihood he shirked and settled for giving up only crow's meat. Once he became very sick and was advised to consume crow meat for saving life. Bheel denied it and maintained his vow, not fearing for death. He took birth in heaven. This was a turning point for his soul and he kept progressing on purifying his soul. Nine births later he attained Teerthankar-hood.

## REFLECTIONS

I know pleasures of the world are temporary.  
I meditate on the permanence of my soul. (8)

I know there is no savior at the time of death.  
I meditate on the true shelter of my soul. (2)

I know the world is full of sorrow and without respite.  
I meditate on the eternal joy of my soul. (3)

I know I have no companion since birth till death.  
I meditate on the only true company - my soul. (4)

I know even this body is not mine.  
I meditate on differentiation of  
body and my soul. (5)

I know my body is full of impurities.  
I meditate on purest state of my soul. (6)

Raaja raana chhatrpati haathin ke aswaat,  
maama sabko ek din, aprni aprni baar (11)

Dal bal devi devta naat pita parivaar,  
marti buriya jeev ko, koi na raah-han haar (12)

Gham bina shophan dukhi trishna yaani dhanwan,  
kisi kisi ke sukhi se saar mein kisi jag dekho chhaan (13)

Aap akela avtare mare akele hoy,  
yeh sab hun is jeev ko, saathu saga na koy (14)

Jahan deh aprni nahi tahan na apna koy,  
ghar sampatti par pragat hain,  
per hain perjen toy (15)

Deepay chaam chadar madhi  
haad peenjara deh,  
dhaat se jag jagat jagat  
kisi kisi ke dekh (16)





# BHAAVANAA

nich jagadika jai jai-waani gitaconach kanta,  
kaam hor ghatat one sarvis kaaten sukh nahi.  
Sangaravil jagay mochi moud jibhupadhaiyon,  
tibakchhi bane lagay karmchor aawat nukan (1)  
Ghar dyaar ban isililkar ghar thodhu bhavan chheen,  
pachheron nikal nahi. Bhai bhai parat chor (2)  
Bach munda aat samikharay karm punch prakar,  
jindat punch karm nahi day thaan naganu (3)  
Chak tahi jagat upag nahi dik gawih karm thaan,  
narm jee anadhi bhai bhavanat fusi ban Dyaar (4)  
Dhan kam kar chahi na sukhi, sat hi sulabh karjahi,  
dialah hai sarvasar mochi dikyath karach Gyaan (5)  
Kadhe sar banu day Sukhi, chintat chahi nahi,  
hai wacha bin chikayat bhavan satat nahi dan (6)

# REFLECTIONS

I know kam influx is torting me in birth and death  
and only a sat-guru can awaken me.  
I contemplate on stoppage of kam influx to my soul. (1)  
I know together knowlege and conduct  
can release us from all  
I meditate on kam-influx and (2)  
I find kam actions are the true conduct  
I contemplate on true conduct for my soul (3)  
I know lack of knowledge makes me wander in lak,  
I contemplate on stoppage of  
sufferings from universal wanderings. (4)  
I know material riches are easy to pursue.  
I seek true knowledge which is rare. (5)  
I know I can get worldly joys if I chanted  
I resolve to Chant gyaan to get  
which is joy the Dharma. (6)



I know material riches are easy to pursue  
I seek true knowledge which is rare.

Bodhi-durlabh Bhaavanaa

